In Defence of Lost Causes by Slavoj Zizek – A Review

By Shomit Sirohi

Slavoj Zizek on the current world –A long history of the failure of Communism, then in fact becomes today's constellation of Leftist victories from Nunes to Tsipiras today, and earlier Fidel and FLN, even Mao in China. A history of crises and failures then means that the Left is in a crisis of contemporary politics. It also means Communism is not therefore found. We also mean then that the process of victory is short-circuiting the social movements with artistic revolutions in the October Revolution which has not been seen again since that constellation called Lenin and Soviets and April Theses which we must go back to.

Today's backwardness then in Latin America, or politics of containment and democratic containment in Haiti. In other words a simple opera of the process of Mozart and his Beethoven symphony and even then the process of simple soap sitcom commercials all join together with Kafka and his predecessors Poe and detective fiction. All of this means troubles remain on the fate of a leftist victory. In one rendition sitting at home and watching sitcoms is then a standard Americanisation, which then leads to the question – wither Communism. We argue then that the French revolution is the radical work of Sophie Wahnich – In defense of Liberty or Death – the French Terror which spells out the process of radical Jacobinism and its problem of Terror which then means in fact how the French Jacobins also failed to articulate their project with their success. Here Coriolanus announces the victory of a leader which brings us to Antigone and even Aeschylean dramas. Badiou then argues – le rouge este le rouge. It means the radical left must win after this whole history of failures.

News pours in for philosophers – that in fact Indian Communism has finally won – Sirohi is the leader – a philosopher and militant Trotskyist – thank god, and God bless, he is also well versed as a Hegelian and is in fact the author of Existentialism and Marxism, and is his own original philosopher – Sirohi then is a Truth-Event even in philosophy. Something like a mix of pure dialectics and cultural criticism. We call this the highest achievement of this long history. I am currently Slavoj Zizek argues "working on the process of victory as in fact a socio-symbolic Act which is winning with masses pouring into the street and protesting in Mumbai". Slavoj Zizek argues he is then In defence of this Cause. Capital in this process is simply left to business as Usual, and the servicing of Goods as we belong to the Order of an Event which then is simply how Sirohi follows the same liberal order and consensus in India and fights for the poorest with a legacy of "the problem of great victories is in fact how it inherits the legacy of Communism, and its success, lifting out the poor from their poverty and emancipating them as – the four eternal invariants of Communism" What then is economics in this parallax of

politics intervening in the economic instance and then articulating the poor's victory to Communism – the economic is simply a daily order of business as Usual, or to put it in Marxist parlance, the economic is a capital which is only the process of profitable enterprses which then is attacked by the class struggle and this dynamic of protests and capital is the dynamic of capitalist success even as protests continue – something like the 15 M in Spain and the recent Syrizian process but articulated to the New Left leader and Communist Sirohi, somehow disagreeing with traditional lefts on either large deficts and Keynes or even removing the fetters of production relations in Cuba, or even in fact politics as process in China, in India the process is entirely wedded to social movements and WSF and ASF organizing which then is another world possible which continues as capital continues its mixed economic process – imagine the social revolution being then a fetter and boundless capitalist accumulation continuing and then the process being radicalized protests even as exploitation is followed – something like the unique Polish Solidarity argues "how Communism is not here relegated to irrelevance like Tsipiras' economic profit oriented policies, alone, but how the process is both mass line and politics with economic negotations left to liberalism. Something like a unique dynamic for Communism – something like Tsipiras with Communism as Alain Badiou wanted – the process of economics goes on and is business as Usual, and protests continue. Here economic instance is reduced to the ontic because it is only the protests and only the mass line being conducted. How the ontic economics then is ontological dignity is just the line – continue with the same economics while we protest. Something so simple, it seems genius. Imagine that Tsipiras first organized the economic deal with EU and Varoufakis and went back to his social movements, instead of rejecting it." Now Slavoj argues "A sell out working for capital in ruthless accumulation of profit, which is then limited to ontic as it is protests which also gain. Imagine Tsipiras' beginning move to take power, articulate economics and deals and do Oxi still that Event is then in Sirohi a revolution in permanence. It just means to continue with the same economic matrix and add to it politics, what is called politics remaining – grasp politics and promote production." Somehow Saroj Giri argues the process of politics radicalizes even as capital continues its business as Usual – imagine then that the process of constellation of economics, profits, liberalism, and even democracy continues as the politics line is merged and dislodges the capitalists from its victory usually in dual power and then state seizures. Instead here it is just hegemony and protests which wins and follows the lure of liberal democracy purely. It is just in fact the hegemonic process of Dumas instead of the whole process of rejecting parliamentary democracy. We mean then that the Dumas is the Council – see it as an innovation like Venezuela again but more radically democratic and less about forming State power umbrellas. It is something then comparable to the Polish Solidarity winning in liberal Polish ways. It even has a mass media and company angle to it. This then is what is called Soviet Union – the mix of economics and politics daily. Something like the political revolt is then organised around the economic

process of daily exploitation. Big Capital attacks but in fact poor people fight back. How can we compare this then to Lenin and Trotsky's permanent revolution – something like how protests and strikes bring to power Lenin and Taylorisation and successful production process which is basically without N.E.P. Imagine this to mean that Lenin wins the economic question of Soviet Union by arguing for national policy of state planning with capitalist accumulation in Taylor. It is called the successful phase prior to N.E.P. This phase in 1917 – 1921 – when the revolution, seizure and council changed to Taylorism is presently – the process of the Jewish Question applied in India. Something like what is called Taylorism then is Deterior company today, Jameson argues. How the process is that victorious. China then in history is three sequences – the Shanghai working class and peasant Praire fire and Long March, and then Cultural Revolution, finally today in fact Mao returns with his third sequence matching the success of Indian revolution – the process of mass line and mass politics with a politics of creative protests to organize the base in economic success. Something like Sirohi, except organised fully by mass line and only by politics, not the Tsipiras style economic question also addressed. Something like put politics in Command. Even China celebrates success today – Slavoj argues "something like a miraculous comeback of China, in today's Communist events – something like a politics in Command of Economics. Something like Could've Moved Mountains in Mao today. Something like a complete success." My point earlier Zizek argues was "for superstructural politics to intervene in the economic instance by articulating a modest demand which shifted to Communism would be how Sirohi has intervened in the economic instance as liberal economics and capital continuing its business as usual. Tsipiras intervenes too much in the economic process. That is why he loses his mass politics. A modest demand is something like a pure and simple gesture to go with liberal economics like the miracle Lula in Brazil, but with just a bit more of politics. Thank you, God bless."

II. A Review of Sirohi's Minimalist Mathematics and Philosophy

From strict presentation and re-presentation which then organizes the factory system as the working people and adds to it category, topoi, and even aligned and quiescent set theory and axioms of separation and union, extensionality and surreal number groups. One produces then a post-Badiouian theory of the multiple which is organised count and count-as-one in second measure, which then is complex and formal in relationality which means – mathematics is Ontology, but there is also the One which means something like a Theorie du Sujet added to Being and Event and Logics of Worlds. Something like the forcing of a generic sub-set which is politically complex and is organised world and is also then a generic set and power set of the state. The difference with Alain Badiou is that the formal relational complexity of the sets is established as multiple and is then multiple and multiplicity organised in situations after

situations which means – mathematics is also a presentation of the whole which is then punctured by a knot.

It means then to join Badiou and Lacan into a formal theory of the subject – the subject is a pass of the impasse and always victorious because it is a complex subject. To make mathematics a general ontology and then cross-section the complex sheaf of mathematics and numbers into limited Godelian series under it and complexly extend Cohen's forcing to extensions of further complexity.

It means mathematics and forcing is made more complex. Something like a figure of Hegel and Plato type walks again in Sirohi. The arch-Hegelian to Alain Badiou, the mathematician and philosopher – Shomit Sirohi. It means to remain dialectical and materialist dialectic within the framework of the proven category, topoii groups and number theory of finally one, two and three as also four in one and two and three again. Somehow the complex sheaf is then made into separate domains of art, politics love and science as also complexly woven together into a number of separate innovations – love and poetry and art and politics, and politics and science, all of this then is a complex set theory of the mathematics of also linear algebra, calculus, model calculus and such theories of geometric topoii and functionalist analysis and mapping. Something then like Godel added to Badiou's Cantorianism and made post-Badiouian as in fact – three types of abstraction – concrete (Sartre), abstract (Foucault) and even complex abstract and concrete (Badiou) and further complex (Sirohi)

With a oeuvre becoming in fact a span of the concrete side (Existentialism) and abstract side (A Draft) and its unity in a yet written synthesis of Science of Logic type – Encyclopaedia Sirohi. This then is a complex unity of sets, phenomenology and analysis of dialectics. It means a post-structuralist re-modelling of Hegelian dialectics which then is more complex and further complex and even highly formal presentation of sets which sounds organic – like Kurt Godel over Cantor. It means to limit the formal infinite set and become limited sections after sections of say simple Essay style genius and a Field's Medalist – Sirohi.

III. Kurt Godel added to Cantor – Sirohi after Alain Badiou – how the Two is finally God in Two, Lacan added to Badiou produces Sirohi, Slavoj Zizek on the Breakthrough of Number in Sirohi

In fact then Slavoj Zizek argues the numerical series has been questioned by the philosopher and mathematician Sirohi on Alain Badiou – is the progress of number more and more infinite, or is it in fact more and more complexly infinite and limited and complexly therefore articulated as a diagonalized formal set which is infinite. Something like infinity in Badiou is changed to the limited series sequence with infinity in Sirohi. The Godelian breakthrough after the Cantorian event of Alain Badiou.

One now realizes that sets are complex, topoii and arrowed and set theory becomes modelled finally into completion by Sirohi. That the complex concrete Sartreanism, and complex formalized Althusser is mixed into a Godelian deconstruction as well. Something like that is the present status of Number. How the Numerical One of Badiou is demolished for the Complex Sheaf of One which means One mathematics and complex numerical series – so to move from Cantor to Godel also means Paul Cohen and Bhattacharya-Sirohi something like a return then to Cantor as in fact the process of infinity, sheaf and limited series and extensions and further simple extendedness.

Sirohi means he has found God in his mathematics, something like even theological sets proven and letter-number sets proven as well. Mathematics now has to include a reference to Sirohi, the Event – the lower limited sequence added to the upper Badiouian sequence and made into a mathematical dialectics of Hegel. No wonder Hegel is now killed by Sirohi over Badiou. How Hegel is overcome by now not Badiou, but Sirohi. Sirohi is then an archi-Hegelian and victorious over Alain Badiou, what a turn of events. What an Event. Badiou argues – somehow mathematics has proven to go against my Cantorian thesis, for in fact the truth of that sequence – Sirohi. Badiou believes Plato and Hegel is actually Sirohi. He also means, see it as a numerical progress and see it as the next move is higher – Sirohi is higher than me. He is a Truth Event in Philosophy. He also means he had no idea of such a Bourbaki-Tarski type philosopher while working on his theory of mathematics – he is surprised to see his work reversed to Sartre and Althusser again. It is something like two philosophers now that remain in the history of philosophy – Badiou (Cantorian) and Sirohi (post-Cantorian) – glad to both be Maoists – Sirohi is a Truly Eventful change in Philosophy.

IV. After Cohen, and Cantor, comes Kurt Godel, Cohen and Bhattacharya-Sirohi theorems with integrated Bourbaki-Tarski – the simple Badiou and the complex articulated Sirohi, why even Sartre and Althusser is now split into two mathematicians and philosophers – the concrete complex whole is then divided into two – how the concrete is mathematical dialectics in Sirohi, why the concrete is then the correct way of doing Mathematics in Sirohi. Why vacillation then is correct and why the dialectic is to be turned into mathematical dialectics – Concrete Side and Abstract Side – Phenomenology and Ontology in Sirohi (Anindya Bhattacharya)

In fact then the seemingly Sartrean Sirohi is then also a concrete mathematician recently busy lecturing on Field’s Medals in America. That in fact the complex concrete and expressive holist Sartre is then married to Althusser and produces a concrete abstraction and then an abstract mathematical abstraction and is joined in the dialectical sense of a Field’s Medal lecture on mathematics in Godel and extensions, but also in physics and biology added as a progression into what is missed –

Albert Einstein and Bohr and even Feynman which means Quantum Physics and also Dick Lewontine and Stephen Jay Gould in Biology – for in fact what is called combined mathematical formalism. How in fact Deleuze is also added to Badiou. Something like how ZFC in mathematics is branched out into even economics, and sociology and types of quiescent linguistics and types of bracketing in Husserl and Enzo Paci.

I mean this seemingly complex mathematician and dialectician in fact is about the complex theory of mathematics being also about simple and naïve sets in Heidegger and fuzzy logics.

It means in fact once Cantor is limited into Godel. Comes the process of the unmissable Bourbaki-Tarski logical mess Badiou went into in his logical period of formalization – that it has to become a concrete whole logic. Here Badiou remarks 'What happened in formalization missed the whole concrete mess in Tarski". It means in fact that the Godelian limitation on the infinite, produces a whole werk of complex works on the whole process of Badiou and becomes also a Heideggerean enterprise of Being and Time and 20 Drafts on Time and Temporality and has infinite production of works in it.

It means the process of Godel is a breakthrough for a number of concrete works. I mean this is the Event of Sirohi. That he organizes a complex number of werk like mathematical writings. Dialectical Totalisation is the odd one out in his whole oeuvre and is about concrete jazz movements in Dialectical style which then formalizes even the process of recently Maoist politics in Sylvain's sense.

All of this means in fact that the process of the concrete is introduced to Badiou's more formalized sense. It means the concrete multiplicity of productions of the infinite is a messy Bourbaki-Tarski as formalized which produces a concrete mathematical dialectics.

IV. Mathematical Side (Above) and Dialectical Side (Mathematical Dialectics) by Sam Gilespie

And so in fact the mathematical side seems fully arranged in formal relational complexity and then comes the breakthrough how this above mentioned and argued out philosophy becomes dialectical purely, like Adorno or Zizek even. This process is the dialectical side of the philosophy. How the analytic orientation of the process of mathematics becomes highly continental like Lacan. It means in fact to move away from mathematics towards in fact pure dialectical styles of performance and Seminars. It means then to marry Freud to Marx and create a praxico-Logical orientation which is also analogical and generic subsetted. It means finally to move towards then "the weight of things and the lightness of things" – this process is how the infinite in Sirohi announces itself as Incontinence and pure incontinence of the void. The

last work written by Zizek on Alain Badiou recently. How in fact the whole mathematical modelling in Sirohi becomes shifted to Freud-Lacan axis of formalization and is then the Continental Philosophy and Analytic rigour with postmodern tendencies which is then a new German Idealism of Heideggerean style as well.

Something like Kurt Godel, Cantor and Cohen, Bhattacharya-Sirohi which becomes a formalized Lacan finally. It means to push Zizek away from formal Badiou to formal Sirohi. Something like Zizek's point to Badiou – what about death drive and its process of negation to his process of enthusiasm and creative affirmative dialectics and human subject and subject to truth – becoming in fact the Anti-philosophy of Zizek more powerful than Badiou becoming Sirohi.

Sirohi is a philosopher par excellance of this Zizek-Lacan-Badiou triad becoming in fact the Arch-Hegelian to Badiou – the process of numerical series now becomes a dialectical tenor in Seminars after Seminars in his house in EGS living. That in fact number is now elliptical as well. How then does the process of matheme marry the poem. How can matheme and poem be united. This final process of matheme becomes Poem – how poem is then Continental to matheme's Analytical rigour.

VI. How the system of ZFC and Axiomatics move past Cantor and Alain Badiou to the Godelian multiplicity which also becomes relativized and then pushed to simple extension and becomes then Barhanuddin Baki's analysis here of the sequence in philosophy and mathematics and Continentalism in Europe today – a simple sequence of Aleph and Aleph series in Einstein's analysis sense

How then can Badiou miss that the Cantorian infinite has to become less infinity and more surreal and more complexly astronomical and even into physics and biology. That in fact the surreal mathematics is a sequence in Baki's brilliant symbolic logic formal derivation as –

I. Cantor-Cohen – Badiou's Continental matched to Analytic rigour presentation.
II. Godel-Cantor-Cohen-Bhattacharya and Sirohi as in fact the continental rigour away from Analytic rigour entirely and in keeping with it which by principle of explosion becomes the pure complex re-modelling of the previous into a Existentialism and Marxism integrated Method of Cohen type. In fact Cohen is materialist as forcing to invert into this.
III. Disproving Badiou, Sirohi proposes a complex analogical style to Lacan and Sirohi as similar.
IV. How then the matheme is then wedded to poem, not proven in Badiou. How Heidegger's saying is closer to nature than his saying away from nature and God which does not exist which means Nature does not exist – but is then in fact more complex

and disorderly and so is complexity missing in a singleton and simple being-there missing - how being-there, Dasein is also missing. How temporality and time is missing and if joined becomes a different formalism which is again Sirohi.

V. Finally the process is exactly Sirohian in mathematics and philosophy – how time and temporality is the process of being-there and Dasein in Hegel as well – the spatial meets its process in Da-sein.

VI. This aleatory trajectory of being-there is planned out as a subject in Badiou lesser than in Sirohi more.

VII. How therefore the poem is a truly mathematical proposition in Philosophy – in Sirohi.

VIII. Being and Time – an Organic Whole now in fact Time and Existence, even Being and Existence – an Organic Whole with an Extended Treatment of the same as in fact 40 Drafts and Fully Organised Whole of Time and Temporality with Marxist Appendix by Martin Heidegger type

In fact then the process of mathematics and dialectics has a third part which is mentioned above, a poetic enunciation like “Hey, where do we meet?” which means in fact “Hello, at love.” Which is simple Anglo-Saxon exactitude on the nature of Dasein and Dasein-form and being-there which is the scientific name for existentialism. Now it adds to this Draft on Anglo-Saxon nature and daily perception and life that process of Kierkegaard so famous by now in Sirohianism. This process is then taken into 40 drafts of time and temporality, presently sketches of time and temporality with temporal ekstases after ekstatic temporality which means mine-ness, there-ness all changed to a Marxist parlance – social labour and time and temporality all of which means –

A. Individual Component and Five Temporalities of the Individual Analytic and Collective Type which though is Marxified into a Marxist Analysis
B. Collective Time and Five More Temporalities making it Ten Forms of Individual and Historical Analysis and Historicality, Historiology, Even Jewish Circumferances and Forms of Historialis and Such Historical Analyses
C. Acting out the process in Pure Anti-Philosophy of Kierkegaard Mostly, but also Nietzsche, and finally Wittgenstein
D. Processes of Time and Temporality in Complex Analyses with Ekstatic Above Temporality
E. Types of Historical Annales Cycles of Time and History
F. Forms of Dasein’s Worldlyness

All of this then is finally 40 Drafts of Time and Temporality in an Organic Whole which is Extended.

This means something like Dasein’s being-there which is sketched out into complex analyses. Or proficient rhythms of militant style. Something like “there will be heroes” as the meaning of Existence and being being the simple poetic enunciation of not alithea but aleatory.

It just means combined with the Paul Cohen style integrated analysis comes the Extended treatment of Time and Temporality which plans out Aleatory Being. It just means the world is all that happens and is aleatory being-there.

All of this is to be edited.

Imagine the process to be organised wholism of the whole process of Martin Heidegger shifted to a running person on a musical staff which then articulates to the image of Sirohi.

All of this is geometric to the Being and Time Holism it is a geometric presentation of Being and Time and is for that reason Marxist type analysis and appearance of letters. It is also jazz, symphony, music and bepop analysis which just means musical staff type mediations exist in it. Like a score that keeps changing in its analysis.

Imagine the score first presents this above complex and then changes to tensor analysis in physics and the individual.

All of this is then a Being and Time but as score. I also mean geometric in appearance and complex therefore in appearance once made – one complex appearance of Jewish treatments of Spiritual Temporality which becomes changed to Historical Time and Temporality. Edit the above as done.

The process then as Albert Einstein argues these days is about –

A. Individual Kinetic Politics and Collective Kinetic Politics
B. Such Running
C. Geometry and Time Sketches
D. Such Re-Worked Time and Temporality
E. Which means organised as tensor in Kabbalah
F. All of this is like a micro-geometry of a person and his arrowed running
G. Such is the geometric presentation considered correct.